



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥



## Guru Nanak Dev Mission Series 302

*So long as the Khalsa maintain his identity,  
he shall remain imbued with my vitality.*

# A case for The Originality and uniqueness of **Sikh Religion**

Bring home to every youth the Originality and  
Uniqueness of Sikh Religion by making  
available to him this pamphlet—does  
not matter if you have to spend  
a few paise for it.

Guru Nanak Dev Mission Patiala.  
P. O. Sanaur, Patiala—147001  
Punjab, India.

Rs. 1/-

# **The Mother of Khalsa Memorial Trust**

**This Trust was founded by Guru Nanak Dev mission in the year 1982 with a fixed Bank Deposit of Rs. 30,000 donated by S. Harchand Singh of Canada with the objective to help educate the college students in the field of Sikh religion and Sikh Ethics and to create interest in them in the Sikh way of life.**

**Annual competitive examinations are since then being held in the month of November in two papers and three cash prizes of Rs. 125/-, Rs. 100/- and Rs. 75/- each are given zone-wise for each paper. Besides, five prizes of books in each zone are also given. All the colleges of Punjab, Haryana & Ganga Nagar, divided into seven zones, are invited to participate.**

**Guru Gobind Singh Study Circle Ludhiana conducts the examinations.**

**Annual budget for the purpose amounts to Rs. 7000/- while only a part of the interest on the capital fund is to be utilized & the capital fund is to remain intact. The Trust Fund is therefore to be raised to at least Rs 75000 to meet the entire annual expenditure. The Mission accordingly appeals to all its well-wishers to help in augmenting the Trust Fund.**

**For any enquiry regarding the examination write to  
Guru Gobind Singh Study Circle Model Town,  
Ludhiana.**

**—Secretary**

## A case for The Originality and uniqueness of **Sikh Religion**

Is Sikhism an Original and independent faith ? A controversy has been raging on this subject since the end of the last century. Some people try to prove it as a puritan and concentrated form of Hinduism, which had degenerated into polytheism, idol worship, ritualism, and ultimately Brahmanical exploitation of the masses. There are others who would try to put it as a sort of synthesis of Islamic monotheism and caste-less society with Hinduism, so as to create a sort of cultural unity between the two major communities, who were forced by the accident of history to live together in this land. There are still others who consider the creation of Sikhism to forestall the onslaught of Islamic culture which had at that time set itself to devour and eradicate Hinduism by the sheer force of political power and as such it was the need of the hour, but it has today outlived its utility. Some people pick up snatches from Gurbani and try to quote parallel or similar verses from the Vedas, Gita and other religious books of the Hindus or other religions of India on the one hand and Quraan and other books of Semitic religions on the other. In support of their arguments they quote the liberal use of the terminology of these books in the Holy Granth, as also frequent references to the deities and mythical heroes of these books without

properly analysing the purpose for which these have been referred to in the Granth Sahib. They try in this manner to prove that there is nothing new or original in Sikhism, thereby decrying and downgrading it.

This type of unkindly and aggressive posture towards Sikh religion in fact reveals these people's improper understanding of the term religion in terms of its intrinsic basis on the one hand and too inadequate knowledge of the Sikh scriptures on the other. For them a religion merely consists of a set of institutionalized system of attitudes, beliefs or practices, and religious philosophy as a few postulates or some ideas about certain inexplicable phenomenon, which are accepted as a faith and taken to logical ends as a way of life. All these do form an interesting base for academic discussion and endless controversy, but they take you far away from the intrinsic value and intrinsic base of religion.

All religions (except atheism which cannot be included within the definition of the term religion) accept man and an all pervading, omnipresent omniscient and omnipotent Higher Spirit, Higher Soul or Higher Being' called God, as two separate but inter-related entities. A religion in its true sense aims at and at the same time emanates from a direct communion between man and this Higher Spirit—God. It is an established natural fact that the nature of man all over, is the same, and God is one and the same. Therefore the experience of the direct communion of different people with the same God, will always be the same. No wonder then, that the expression of this

experience will be similar. The search for any differentiation would be futile and it exposes ones immaturity re- the intrinsic meaning of religion.

Gurbani as depicted in the Holy Granth (as also the Dasam Granth) is the song depicting the Gurus ecstatical experience of this direct communion with the Super Being—God. The Sikh scriptures contain the expression of this experience as felt and depicted by Sheikh Farid—a muslim Sufi, Kabir a weaver by caste and Vaishnavite by faith to begin with, Sadna a butcher and Dhanna a farmer by profession, both of whom were idol worshippers in the beginning, Namdev a washerman by caste and a devotee of Shri Krishna and Pipa—a ruler who used to worship Shakti through singing Bhaktas of the Devi. By putting the first hand experience of the Gurus with the Holy spirit, alongwith those of other Bhaktas, the Sikh Gurus not only proved that the experience of different people regarding direct communion with God was the same, but also proved that all the different paths are equally good, so long as they lead to the same goal—communion with God.

The originality of Guru Nanak's Thoughts lies in recognizing and putting forward the ultimate aim of religion—to be in direct communion with the Super Being—the ultimate Truth. This makes his thought not only all encompassing and universal, but at the same time respecting and honoring other religions as equals.

ਸਭੁ ਦੁਨੀਆ ਸੁਬਹਾਨੁ ਸਚਿ ਸਮਾਈਐ (ਵਾਰ ਮਾਝ ਮ: 1 ਪੰ, 142)  
he asserts. He makes no such assertions as only those will be resurrected or protected who follow a particular

path or creed. Rather with all humility, he asserts. 'we are no better than others, and others are in no way worse than us'.

ਹਮ ਨਹੀਂ ਚੰਗੇ ਬੁਰਾ ਨਹੀਂ ਕੋਇ (ਰਾਗ ਸੂਹੀ ਮ: 1, ਪੰ: 728)  
Guru Amar Das emphasizes the same in another manner by requesting the Almighty to be kind enough to resurrect every one by whatever means He pleases.

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਅਪਣੀ ਕ੍ਰਿਪਾ ਧਾਰਿ

ਜਿਤੁ ਦੁਆਰੇ ਉਬਰੈ ਤਿਭੇ ਲੈਹੁ ਉਬਾਰਿ

(ਬਿਲਾਵਲ ਵਾਰ ਮ: 3, ਪੰ: 853)

(2)

This ultimate aim of religion eliminates all sorts of distinctions and discriminations between man and man—may they be of colour, creed or caste, profession, sex or age, stage of learning, wealth or status in society or of domicile. Thus through this universalism of religion—to be in direct communion with God—Guru Nanak established the idea of unity and oneness of man. The originality of the Sikh thought is not only in announcing this equality and oneness of man in the hymns of Gurbani but also putting it into actual practice by so many different ways, like the creation of such institutions as Sangat, Pangat (Langar), Sarovars (where all men would bathe together in the same water and have a sip out of it to eliminate and eradicate in a practical manner untouchability and religious discriminations so prevalent in India at that time—of course enclosures within the same sarovar were

provided for women), i.e., inclusion of the Bani of Bhaktas coming from different castes, religions and regions in the Holy Granth along with their own verses arranged in order of Ragas, appointing not only Hindus of different castes and women, but also muslims as incharges of dioceses (in the form of 22 manjis) to preach Sikhism, and to crown all, the appointment of muslim Babas to sing hymns of Gurbani and recite Kirtan in Harimandar—which was no less than a miracle in so far as people professing a different faith (Islam) themselves, preaching quite a different faith (Sikhism). This constitutes a miracle in another manner also that in a country where the shadow of a muslim would desecrate a temple, these muslims daily sang sikh prayers in the Hari mandar and were respected with reverence.

In the Amrit ceremony not only the people from different castes and regions of India were welded together in one fraternity but even the Guru himself begged Amrit from these five beloved ones. By this act not only was the distinction between the Guru and the disciples mitigated but the people in the form of Khalsa were given a status higher than that of the Guru.

ਗੁਰੂ ਬੀਸ ਬਿਸਵੇ, ਸੰਗਤ ਏਕੀ ਬਿਸਵੇ

became a popular saying in those days. The ingenuity and uniqueness of this religion lies in making a concerted and long drawn effort through many institutions and practices to establish the true spirit of equality oneness and unity of all mankind as a way of life

Since this religion aims at a direct communion with and to be in complete unison with the supreme Being—the Holy spirit. It does not recognize any go-between, any messenger, any agent or sub or demigods. The expression 'direct communion' eliminates not only polytheism but also faith on either Avtars or agents or messengers of God. It does not require the pleasing and propitiation or worship of any such agencies to attain this unison. There is therefore no scope for recitation of mantras, yajnas, Havans or sacrifices, worship of any type of symbols or pilgrimages to places which are considered the abodes of such demigods or agents of God. It should be noted that the term Guru, as used in the Sikh scriptures implies this Holy spirit or Super—Being as the source and fountain of all knowledge and guidance residing within the human mind. Then complete union with this Holy Super Being is through His grace, rather than through any effort or agency.

Then this complete unison implies the perception of this Holy spirit in its entirety, with all its components and attributes, facets and functions put together in an unbreakable and integrated unity. Its division into parts, or creating symbols to represent its attributes like Brahma, Vishnu, Mahesh etc and worshipping them separately is likely to lead you astray from actual reality—the whole Truth. At the same time it is likely to create a division of the worshippers into different sects indulging in dogmatic controversies—similar to the one between those



seven blind men who felt only one organ each of an elephant each one emphasizing the likeness of the elephant to the organ perceived by him. This will break the unity and oneness of men.

Then this Supreme Being is the master of all these components and attributes, which are created, controlled, made to function according to His will and direction and ultimately (to be) destroyed by this Great Master. Wisdom lies in approaching this controlling master directly, rather than through the good offices of some of His functionaries who are themselves under His Command. They may not be able to deliver the goods and you may be left stranded. Guru Ram Das gives this advice in very clear and unambiguous terms :

ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ ॥

ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥

ਜੇ ਦੂਸੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤਾ ਲਾਜ ਮਰਾਈਐ ॥

(ਵਡਹੰਸ ਕੀ ਵਾਰ ਮ: 4, ਪੰਨਾ 590)

As He is the source of all energy, all power all wealth and all knowledge, to be in unison with Him makes one acquire all these and many more, just as a devoted and dedicated wife acquires automatically all that belongs to the husband. It must be remembered that a devoted and dedicated wife does not require any go-between she has a direct and intimate access to the husband.

It is this direct approach wherein lies the originality uniqueness and independent nature of sikh thought

(4)

Now a question arises as to what is the nature and format of this Supreme Being and how are you going to describe Him. The Guru through his personal experience with this spirit testifies that He is formless and fathomless, has countless facets and functions, unlimited qualities, as all powerful, all pervading, yet completely unattached. Time has no impact upon Him. Therefore He is ever green, ever true. Vocabulary which is an attribute of human comprehension—both physical and mental, has no words to describe this Being in His entirety. Therefore He cannot be described in the form of symbols or statues words or pictures, cannot be confined and comprehended into any form of human expression. But this formless Being manifests Himself in various forms and functions all around us—all around the universe of which there are numerous in space, have been numerous in time. Thus He manifests Himself in the form of a visible and perceivable reality—Truth with all its forms, actions, qualities, and interrelations can find expression in the form of words. Therefore every word—noun, verb, adjective or any other form of speech ultimately represents Him in form action, qualities, impacts, exclamations etc—Thus the Guru calls Him Nam or word—which in grammar means any meaningful and intelligible utterance. Every word therefore is not only

a carrier of knowledge and intelligence, but also ultimately a pointer towards that Super Being. Here in lies the importance of the term word as an ultimate guide—the Guru. Word in Punjabi is called Sabad and in Sikh Scriptures this Sabad is recognized as Guru—the ultimate guide the carrier and source of knowledge, leading to the recognition and ultimate union with the Super Being. Recognition of Sabad Guru is not only a unique feature of Sikhism, but also a very important instance of its originality and ingenuity. It may be noted that the expression 'word' is as universal as the Holy spirit itself and is also as all encompassing. The idea of Sabad Guru therefore brings within its fold the entire humanity without any distinctions of region or language culture or creed and is therefore a pointer towards a universal world religion—another unique feature and originality of, Guru Nanak's thought.

#### (4)

The approach to religion depends upon the ultimate aim, the final goal of a human being as defined by religion. According to Sikhism this ultimate aim, to put it specifically in the words of Guru Arjun Dev, is neither the acquisition of any temporal or worldly powers or positions, nor the attainment of salvation, its aim is to be in love with the Super Being.

ਰਾਜ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨਾ ਚਾਹਉ

ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ (ਦੇਵਗੰਧਾਰੀ ਮ: ੬, ਪੰ: 534)

He asserts that heaven and salvation are not the aim for a

man of "knowledge" and therefore he gives them up as ultimate goal of life,

ਕੋਈ ਬੈਕੁੰਠ ਨਾਹੀ ਲਵੈ ਲਾਗੇ

ਮੁਕਤਿ ਬਪੁਤੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੈ (ਮਾਰੂ ਮ: 5. ਪੰ: 1018)

Since Salvation is not the ultimate aim, the philosophy of Gian, Karma and Moksha (Salvation through knowledge and good deeds) does not fit into Sikh thought. Since Love of God is the aim, and love is an attribute not of achievement but of His Grace and kindness bestowed by Him at His pleasure, it eliminates all types of worshipping recitation of mantras, penances, fasts, forsakings self denials, donations sacrifice, pilgrimages, baths and even learning and acquisition of supernatural powers. It may be noted that all these are physical and mental processes. How can the Fathomless and Incomprehensible (Aggam and Agochar) be achieved through physical and mental activities? Again these processes have an element of achievement, which in its turn builds up ego in man. Ego establishes and confirms your individuality and separate entity. It does not permit you to be in complete unison with love, So it is diametrically opposite to selfless (Nirban) love which requires complete surrender, complete dedication complete abdication and merger of your individuality and entity into love. Therefore all these methods are considered as futile as churning water for butter.

ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਿਲੋਵਹੁ ਪਾਣੀ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਉਪਾਈ ਸੋ ਸਿਮਰਹੁ ਨਿਰਬਾਣੀ ॥

(ਗੁਜਰੀ ਸ੍ਰੀ ਤਿਲੋਚਨ ਜੀਉ ਕੇ ਪੰ: 536)

Guru Arjun Dev puts a seal on the inefficacy of all these methods when he says in Sukhmani (The Psalm of Peace) that religion or Dharam cannot be achieved by following a particular method. It is only bestowed by Him through His Grace.

ਕਾਹੁ ਜੁਗਤਿ ਕਿਤੇ ਨ ਪਾਈਐ ਧਰਮਿ ॥

ਨਾਨਕ ਤਿਸੁ ਮਿਲੈ ਜਿਸੁ ਲਿਖਿਆ ਧਰਿ ਕਰਮਿ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: 5 ਪੰ: 274)

Invocation of his Grace and kindness are therefore sought for in every Sikh prayer. Praying and begging for his Grace as Bakhshish builds up humility in man, which paves the way for accepting His over lordship and complete surrender of the self, so that a complete merger with Him and complete unison with Him is possible if and when his Grace is bestowed upon.

(5)

Guru Nanak has therefore stressed the need for complete surrender and complete resignation to Will of the Omnipotent and has made it the key note of Sikh discipline. That is the only way according to Guru Nanak to merge with the ultimate Truth. Of course His Will has to dominate and prevail and there is no escape from it. But the difference lies in accepting it not out of compulsion and helplessness which will leave you grumbling and frustrated, but accepting it as His Grace. Even hunger misery, misfortune and adversity are also to be accepted as His Grace. (Japu)

ਕੋਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ

ਏਹਿ ਭਿ ਦਾਤ ਤੇਰੀ ਦਾਤਾਰ

(ਜਪੁ ਪੰ: 5)

In the big organisation of the universe, only He knows what is ultimately good for you in the wider context of the good for the total organization of the universe of which He is the Supreme Organizer. Only He knows where one is to be placed and kept and when one is to be provided with what is good for him in the context of the whole universe. This leads not only to a positive approach to His will so that it can be accepted as something well cherished and something sweet, but also to the phenomena of a progressive and dynamic universe, moving not towards disaster but towards betterment. It is for this reason that the idea of ultimate and sum total Goodness—Sarbat ka Bhala is considered to be so supreme in Sikhism, that it forms the culminating part of every sikh prayer, said at any time and for any occasion. Though this phenomena of sum total Goodness is an integral part of the living nature and an all prevailing truth, its acceptance as a motto in Sikhism is something unique and original and a step towards universalism.

Another very important implication of this idea is the generation in man of a faith in accepting Him as his sole and ultimate benefactor, so that he can leave all his worries and cares to Him. It is for the creator of the universe to worry—says Guru Nanak in Var Asa (Page 467). This makes the mind absolutely free from worries, pressures, stresses strains and all encumbrances. Again this idea does not allow you to be drowned in frustration and moroseness, but rather keeps your spirits high and elevated even at the time of worst or adversity. No wonder

Sikhs are considered happy come easy go type of men on the one hand, prepared to face severest torture and martyrdom willingly, on the other—a unique character created by religion,

## (6)

Guru Nanak's idea of complete surrender abdication and resignation to The Will does not in any case imply the killing of the various natural urges and tendencies placed in the mind of man by His will to enable man to live in the world as a part of His creation. He wanted them to have a healthy and normal fair play. A deliberate effort in curbing them will get you so much involved in conquering these invincible and natural urges that you are lead astray from the real aim of religion—to be in unison with the Creator. How are you going to obey His Will if you curb them altogether? Such an effort will build up such a pressure of pent up feelings, passions, stresses and strains that it will burst at the slightest opportunity and lead to mental aswellas social abnormalities. Again any amount of success in curbing them—if at all it is there—will lead to the ultimate stoppage of the normal cycle of life. Will it be a step towards being in unison with Him?

Sikhism regards and respects these urges and feelings as a part of His Will—an important and integral part of the dynamic nature of the living organization of the universe—a part and parcel of the ultimate Truth. Therefore in order to be in unison with the Truth Guru Nanak advocates giving due respect and regard to them—of course without building them to be a source of an individuals pleasure

and ego. One Wize is the norm and parting with a portion of the earnings is recommended.

Sikhism does not consider woman and wealth as the source of all evil and does not advocate their foresaking as has been done in Buddhism, Jainism, the cult of Yogis of Gerakh Nath and Shankra Charya etc. Sikhism does not recommend asceticism at any stage. There is no place in Sikhism for such stages as Brahmacharya, Vanprastha and Sanyas—stages outside family life as recommended by Hinduism. In Sikhism woman and wealth (in the form of resources) are to be regarded and respected as the creation of the creator to enable the cycle of the world to move on. Sikhism being a religion of the common man—a religion of the world it advocates family life based upon legitimate means of earning. It thus advocates full involvement in the affairs of the world, but at the same time recommends remaining unattached with them to be in line with the Supremacy of The Will.

This detachedness in its turn is based upon having a faith in Him as a Grand Benefactor not only for an individual and for his near and dear ones, but also for the whole universe of which the individual is an integral part. Taken to its logical ends this detachedness would mean having no attachment even with your life. It is this detachedness on the one hand and faith in the Will of the Omnipotent Benefactor of all that has generated that Spirit of high degree of fearlessness, self respect and honour in Sikhism. Guru Gobind Singh says that because of being completely unattached, he does not accept any body's domination as



he obeys His Will. It is this spirit of detachedness which has made the Sikhs a race of martyrs.—a unique feature in the history of the world.

(7)

Freedom of the mind from encumbrances has another very important aspect. It does not accept any type of exploitation, hypocrisy, domination and slavery. Detachedness from the fear of hell or greed of heaven or the attainment of salvation, enabled Sikhism to expose the hypocrisy and religious exploitation by the Brahmanical class. How can a mind under the constant pressure of exploitation and hypocrisy be so free as to have communion with the Super Being. Guru Nanak therefore raised his voice against social and religious hypocrisy of the priestly classes as well as the corrupt government officials. But it should be noted that political domination particularly if it encroaches upon your right of independent living honourably with your family, or your earning, or your culture, or your religion depresses the mind to such great depths that it is consistently under fear and servility. How can such a mind be ever free from worries, grouses, animosity, hypocrisy, flattery and other such vices. It must be remembered that a polluted mind, and mind loaded with such vices, cannot fly to be in unison with the Omnipotent, the Uninimical and the Fearless. One has to develop these qualities to be in unison with Him. It is for this reason that Guru Nanak raised his voice against the tyranny of the unscrupulous rulers who were encroaching upon the rights of the people and imposing

their own will upon them. How could those owing allegiance to the will of the Super Being, owe allegiance to such unscrupulous people. There cannot be two allegiances in one mind. The allegiance to the lesser one has to be shaken off.

Particularly the involvement of the Sikhs in their family life, enjoined upon them to protect their hearth and home, honour of their women folk and their fellow beings, their religious beliefs and faith and their culture. They look this challenge with religious fervour and always take it like that, since their religion enjoins upon them to shake off any such domination and subjugation. Sikhism therefore advocates fearless fighting to the finish to protect this freedom not only for itself but also for others. Here in lies the seed and urge for martyrdom.

This concept of the freedom of the mind from the self as well as from outside, particularly political dominance, as a part of religion is not only original and unique but also not hitherto known in the field of religion.

### (8)

It may be noted that this freedom of the mind in itself is not considered a matter of personal achievement on the part of man. It is attributed again to His Grace. Even proceeding towards this direction is because of His Grace.

This free mind is then ready for communion with Him. Generally self is the measure of all values. If the mind is free from the centripetal force of the self, his natural

urges and tendencies do not pile up their presence on mind due to the psychological valves of their judicious fair play which evaporates and sublimates them through family life, and is free from any political oppression and subjugation, it is ready to take off, just as a sputnik or satellite on leaving the sphere of gravity of the earth is ready to fly off. This stage of no gravity—no pulls towards the self, no external or political pressure and its inner pressures relieved, is the position of null point position of no attractions—This condition of the mind is described as *uu-man* ਉਨਮਨੀ ਅਵਸਥਾ or *sehaj* (ਸਹਿਜ) when the mind reaches this stage, the only entity which attracts his attention is the Holy spirit—Super Being, prevailing all around, So that all values are measured in His terms, and man thinks, works and talks with Him. What ever he does he does for Him, with Him and in accordance with His wishes automatically. Take the case of a selfless, dedicated and devoted wife. Her mind is constantly set on the husband. Her system of values is pivoted on the husband. She works and thinks for him and is in heart of hearts talking to him even when he is not physically present near her. It is this analogy which sikhism accepts and asserts as an example of man's relationship with the Super Being when his body with all its organs, his mind and his soul are set upon him, he begins to talk to him, and remembers him in his thought, action and deed, What is the topic of his talk to him, Generally self, inner urges and friendship or animosity are the subject of man's talking. Since a free mind, is free from these, what is the topic of his talk. The only

topic left is His greatness and His praises (ਕੀਰਤ). This is called Simran in Sikhism, and Guru Granth supplies a lot of material and guidance on the topics of this talking based upon the testimony of those who were bestowed upon with this Grace. This Simarn is not a physical or mental exercise to be performed at a particular time or in a particular pose. It is rather a consistent and regular commission which of course is maintained through His Grace

Accepting this direct commission as the sole aim of religion and conditioning the entire life with all its aspects and all its facets in a practical and matter of fact manner as a discipline in life constitutes the originality, independence and uniqueness of Sikh religion.

**SURJIT SINGH**

**P.E.S I Rtd.**

**9, Friends' Colony**

**South Model Gram**

**Ludhiana.**

# Contributed By

- 1 Sri Guru Singh Sabha, Patiala.
- 2 The Kerala youngmen Sikh Association Cochin.
- 3 Sri Guru Kalghidhar Sewak Jatha Bikaner.
- 4 Gurmat Parchar Kendar Hoshiarpur.
- 5 Baba Teja Singh Trust West Patel Nagar New Delhi.
- 6 S. Gurcharan Singh Parminder Singh Tehsil Road Jagraon.
- 7 S. Beldev Singh & Sons Tehsil Road, Jagraon.
- 8 S. Gurcharan Singh Indian Auto mobiles Kurnool A.P.
- 9 S. Jaspal Singh Inderjit Singh Khar, Bombay.
- 10 S. Inder Singh New Prem Nagar Ludhiana.
- 11 Giani Avtar Singh Noorani Jot Art Press Jagraon
- 12 Brigadier Kushalpal Singh Nabha.
- 13 Giani Jit Singh Hon. Missionary Guru Tegh Bahadur Nagar Jalandhar.
- 14 Cap. Hargobind Singh Gobind Nagar, Dehradun.
- 15 S. Harmeet Singh, Toba Chet Singh Patiaja.
- 16 S. Surjit Singh, Surjit Kaur New Basti Jagraon.
- 17 S. Kartar Singh Fateh Nagar, New Delhi.
- 18 S. Joginder Singh Boota Singh wala, Patiala.

Published by      November 1986  
Secretary  
Guru Nanak Dev Mission

Printed by  
New Matta Printers,  
Patiala.

# About Ourselves

Guru Nanak Dev Mission came in to being in the year 1963 with the sole aim of imparting the message of Sikh Gurus to general public, and aspecially to the people of younger generation. For this end in view it provides reading material in form of booklets, averymonth, in Punjabi, English and Hindi.

The Mission is a non-profit organisation. None of its workers or executive members is a paid employee. Accordingly the booklets are made available for free distribution at mere cost price. Members of the Mission get these free of charge,

The life membership fee is Rs. 125/-- in India and Rs. 250/- abroad for surface mail service and Rs. 450/- for Air mail. Annual subscription at home is 15/- only. At le. st 18 Publications are mailed annually. By now i. e. November 1986 the Mission has published 302 booklets.

The following publications of the Mission are available for sale :

- |   |          |
|---|----------|
| 1. A Peep into Sikhism by Late Bhai Ardaman Singh   | Rs 3/—   |
| 2. One Guru one Movement by Late Bhai Ardaman Singh | Rs. 3/—  |
| 3. 'ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ' ਲੇਖਕ ਭਾਈ ਨਰੈਣ(ਸੰਘ)        | Rs. 10/- |
| 4. ਗੁ: ਪ੍ਰ: ਸੁਧਾਰ ਲਹਿਰ (1920-25)        "       "   | Rs 4/-   |
| 5. ਵਰਿਆਮ ਇਕੋਲਾ (Revised)        "       "           | Rs. 15/- |

Secretary